THE PACIFIC

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Reading Room

A religious and family paper

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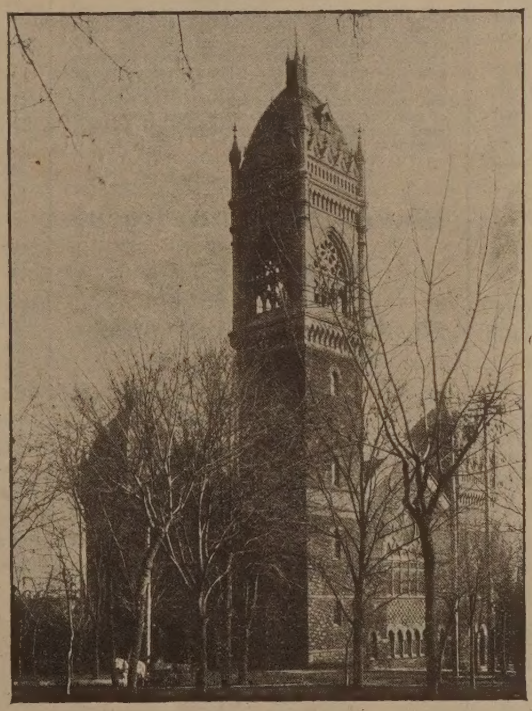

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Portland, Oregon.

THE PACIFIC

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God's Work Must Be Done.

A poor field Negro with a wooden leg hobbled up to the collection table to lay his offering upon it. He took from a pocket a handful of silver and said, "That's for me, massa"; from another pocket, another handful, "That's for my wife, massa"; and from still another pocket yet another handful, "That's for my child, massa." The pastor remonstrated with him for giving so much. "O massa," said he, "God's work must be done, and I will have a part in it.'"

Commenting on this incident, Ida Q. Moulton says: "You and I want a part in it. Heaven's treasures will be given us throughout the eternal ages for a brief life of self-denial and self-sacrifice here, out of love for our dear Master. Take this motto to your heart, 'God's work must be done, and I want a part in it.'"

For a fit of idleness count the tickings of a clock. Do this for one hour and you will be glad to pull off your coat the next and work like a slave.—Anon.

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How many there are today pretending to be loving both God and the world, men and women trying to touch the things that they should hate, and yet pretending to be living in the closest friendship of Jesus Christ! It is easy to put on the garments, but it is easier to see through the thin, mocking gauze of them the true impossibility of such living. Just so truly as God and the world are at war, so the moment our lives are laid down in uncompromising obedience to him they are laid down in utter and uncompromising contrariety with the things he has told us we are not to love. We must choose between the evil love of the world and the overflowing love of God.—Robert E. Speer.

"Power dwells with cheerfulness; hope puts us in a working mood, while despair is no muse, and untunes the active powers."

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, June 4, 1903

Thy Best.

Thy daily task is done,
And though a lowly one,
Thou gavest it of thy best,
And art content to rest
In patience till its slow reward is won.
Not far thou lookest, but thy sight is clear;
Not much thou knowest, but thy faith is dear;
For life is love, and love is always near
—Dr. Van Dyke.

SERVANTS OF THE REPUBLIC.

Among the persons whom the present writer had the pleasure of meeting at the Pacific Coast Congress in Seattle was Mrs. Eva Emery Dye, the gifted author of "McLoughlin and Old Oregon," and "The Conquest." Mrs. Dye is very busy now gathering the material for another story, which she hopes will be her best. She is a graduate of Oberlin College and a member of our church at Oregon City. We have recommended highly several times the two books herein named, and we desire to state here again that they are very fascinating, and contain in story-form a large amount of important historical matter, of which all our readers should have knowledge. Two years ago we had the pleasure of reading "McLoughlin and Old Oregon" on the banks of the Columbia, at Hood River, and we seemed to be carried back into the early years of the nineteenth century; and as we looked out over the waters of that mighty river it seemed as if we might even then see the boats of the immigrants, half-naked and nearly starved after their long, hard journey across the plains and over the mountains, gliding down toward the rich hospitality of Dr. McLoughlin at Vancouver. The good doctor could bear more easily the criticism of his British friends who were not so humane and the possible ill-will of the great Hudson Bay Company, of which he was chief factor in the Northwest, than he could the unhelped need of those early immigrants and settlers. His humanity cost him his position finally—though his resignation when it came was voluntary. Undoubtedly his action was a link in the chain which saved the "Oregon Country" to the republic. He never asked whether the man coming to his door was an Englishman or an American, but was he in need. Canoe after canoe of immigrants, who had consumed their all in crossing the mountains, came down the Columbia, and were helped by McLoughlin to settle in the valley of the Willamette, although he knew this only made more certain the possession by the United States of all territory south of the Columbia. Once when these immigrants were coming down the river in great numbers, a Cascade chief stalked up to Dr. McLoughlin and said: "Indian kill Boston man; no friend to Indian; English man here first." With anger flaming from his eyes McLoughlin turned and thrust him from him, saying: "Only a dog would talk so; you are not a gentleman; you are no chief; you are only a little man. Never speak to me again. I will not look at you." The savage slunk away abashed, and was never again seen at Vancouver. Hour after hour that day and far into the night the old hero stood in the downpouring rain by the river-landing, giving welcome to the weary, hungry, ragged immigrants, passing them with light hearts along to the comfort and cheer of his own fireside up at the fort. One word from him, one look perhaps of dislike or enmity, would have precipitated on the part of the Indians of that whole region an attack which, in a short time, would have wiped the Americans out of the Northwest.

Finally, from the great company of which he had long been the chief factor, there came the question, "What right has a chief factor in our employ to meet those immigrants with boat-loads of supplies, to nurse their sick in our hospitals and to loan them seed and agricultural implements to open farms on the Willamette?" Peremptorily came the order at length that was to put an end to such assistance. And then the heroic in John McLoughlin again stood forth gloriously and he said: "Gentlemen, as a man of common humanity I could not do otherwise than to give those naked and starving people to eat and to wear of our stores. I foresaw clearly that it aided the American settlement of the country, but this I cannot help. It is not for me, but for God, to look after and take care of the consequences. I have done only what any one truly worthy the name of a man could not hesitate to do. I ask you not to bear the debts; let them be my own. Let me retain the profits upon these supplies and advances made to settlers, and I will cheerfully assume all payments to the company. All that I can do honorably for my company shall be done. Beyond that I have no pledges. Shall I leave these Americans to starve, or drive them from the country? Gentlemen, if such be your orders, I can serve you no longer!" And out from the employ of the Hudson Bay Company went John McLoughlin, surrendering an annual stipend of twelve thousand dollars and largely the great influence which had been his for nearly a quarter of a century. He became later an American citizen, and many there

are who remember yet his good deeds while he lived along by the falls of the Willamette. During those last years, as of old, no one ever sought his door in vain. "We must never leave the house alone, mother," he said to his wife, "some immigrant might come that needed our help."

For nearly half a century the remains of the old hero have rested at Oregon City on the banks of the Willamette. Mrs. Dye's book has brought him into deserved prominence once more. In the capitol building at Salem there was placed a few years ago a painting of this grand old man; but Oregon owes to him far more than that. On the banks of the rolling Columbia there should be reared a stately shaft commemorating his virtues. Canoe loads of needy immigrants no longer move along down its waters, the helping hand of no chief factor is now required at Vancouver; but every year, because of its grand scenery, the Columbia is becoming a more traveled highway; in a year or two Vancouver will be the crossing place by bridge for all the travel between Portland and Puget Sound and the East by the northern routes. At that point, therefore, there should be reared a shaft that would forever stand as an inspiration to the passing multitudes, to nobleness of living. Such a monument should be the joint work of Washington and Oregon—two great commonwealths, once a part of that long coveted "Oregon Country," and between which flow the waters of that river adown which came the canoes of those men and women in the presence of whose great need Dr. McLoughlin subordinated patriotism to humaneness and won for himself a place among humanity's immortals.

Another person whom Mrs. Dye's books have brought into deserved prominence is the Indian woman, Sacajawea. "Madonna of her race," says Mrs. Dye in "The Conquest," "she had led the way to a new time. To the hands of this girl, not yet eighteen, had been entrusted the key that unlocked the road to Asia."

"Some day upon the Bozeman Pass Sacajawea's statue will stand beside that of Clark. Some day, where the rivers part, her laurels will vie with those of Lewis. Across North America a Shoshone Indian Princess touched hands with Jefferson opening the country."

Today in the city of St. Louis a statue of Thomas H. Benton, who was a famous champion of the westward extension of our empire, represents him with finger pointing westward and uttering the words "There lies the East." Thomas Benton pointed the way to the East, Sacajawea led to it. As a guide in the Lewis and Clark expedition, sent out by Jefferson, this Indian woman was a link in the chain which bound all this Pacific Coast to the American republic. Visitors to the World's Fair next year in St. Louis will have the privilege of looking on a statue commemorating her services; and by 1905, when the centennial of that expedition will be celebrated in Portland, a shaft on the banks of the Willamette will tell her virtues and sound her praises as a servant of the republic.

We believe with the Rev. Dr. Charles A. Dickey that the adoption of the eleven overtures by the Presterian General Assembly is a step not only toward the speedy union or unity of the different Presbyterian bodies in this country, but a step also toward Protestant unity. It may not be organic union, but it will be such federation at least as will put an end to the great waste of effort among the denominations, and such as will put them where they can accomplish far more for the upbuilding of the kingdom of Christ than can be accomplished as conditions now are, notwithstanding the fact that there is a present a great improvement over the conditions some years ago. It is not worth while to discuss whether these overtures change the Westminster confession of faith. Certainly they present it in a different light and with a different interpretation from that in which it has been regarded by very many persons. It removes the ground of criticism and puts the great Presbyterian Church where it can move forward more grandly and more rapidly than ever before for the evangelization of the world.

When the dying Socrates was asked where he would like to be buried, he answered that they might bury him anywhere they wished if they could catch him. They could not catch him. None of us can be caught at death. The body of a man may be reverently handled for burial, but the man himself is beyond mortal touch. And it is of this self, not of its earthly body, that our cathechism speaks when it says: "God created man, male and female, after His own image, in knowledge, righteousness and holiness, with dominion over the creatures." In the Son of Man we see the image of the invisible God, the express image of His person; but in ourselves this image is very faint, and sometimes almost lost. But it cannot be wholly lost, and may be largely regained, even in this life. Thus Paul declares: "We will, with unveiled face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Lord the Spirit." And the aged John carries our thoughts still farther when he writes: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Let every man that hath this hope in him purify himself, even as He is pure.

We take pleasure in giving to our readers this week the statement of belief read by the Rev. Dr. House, pastor of the First church of Portland at the recent council for his installation. Dr. House is doing a splendid work in Portland, and the First Church is to be congratulated on its choice of pastor.

Notes and Personals.

Rev. F. Baker of Nebraska has been called to the pastorate at Eureka.

Mrs. Arthur C. Logan of the American Board Mission at Guam, arrived in San Francisco this week.

The church at Suisun has bought a residence in that town for $850, which will be used as a parsonage.

William C. Ballentine, M.D., of the Marathi Mission, India, arrived in San Francisco Monday and went East Tuesday evening.

The Rev. C. P. Dorland of Los Angeles has been engaged as pulpit supply at Long Beach during the absence of the pastor, Rev. Charles Pease for three months.

The Rev. G. H. De Kay never loses any good opportunity to say a good word for The Pacific. He came back from the Congress at Seattle with a new name for our list.

The Rev. and Mrs. S. M. Freeland have returned from Portland, Maine, to Seattle. Mr. Freeland went East to supply the pulpit of the State-street Church of Portland for a few months.

The Rev. E. S. Williams of Saratoga has gone East for a few weeks. Among the places he expects to visit is Berea, Kentucky. Our readers may expect something concerning the college from his pen.

Next Monday the Rev. R. C. Brooks will read at the meeting of the ministers of San Francisco and vicinity the paper read by him at the Congress in Seattle. Subject, "Present Day Missionary Motives and Our Attitude Toward the Ethnic Religions."

Last week we stated that we had named in The Pacific all the persons who attended the Pacific Coast Congress from California. Later we noticed that the names of Rev. William Davies of Los Angeles, Mrs. E. D. Hale of Niles and Mrs. Jane D. Hale of Redlands had been omitted.

We note with pleasure this week as we glance over "Acorns from Three Oaks" the mention of a forward movement in the matter of the Missionary Settlement at Saratoga. This is an enterprise which is worthy of all encouragement. We trust that all readers of The Pacific will read what is said by "Aloha" concerning it, and will help it along in every way possible.

The Nevada State Sunday-school Association will hold its annual meeting at Reno, June 9-11. The Rev. W. C. Merritt of Tacoma and Mr. I. N. Halliday of Oakland are among the speakers named on a program of merit. President Stubbs of the State University will give an address of welcome. Professor Adams is to speak on "Modern Pedagogy as Applied to Sunday School Teaching."

Rev. R. T. Cross of York, Nebr., has accepted the invitation of the church in Eugene, Or., to begin work the 1st of July. The Pacific congratulates the brethren of Oregon, and especially the people of Eugene, upon the addition to their working force of so strong and capable a man. The church in Eugene is one of the most important churches in the State, and Mr. Cross is one of the strongest men in Nebraska.

The discussion at the Monday meeting of the ministers of San Francisco and vicinity showed a very strong sentiment in favor of some readjustment in the work of the Congregational societies. Superintendent Harrison read the vaulable paper which was read by him recently at Seattle. Inquiries sent out by him showed a decided sentiment for only one of two societies for all the work, both home and foreign, and only one or two magazines. We shall have more to say on this subject in a later issue.

The schooner "Vine" has been chartered by the agent of the American Board for its work in the Micronesian Islands this year. "Vine" is a vessel of 222 tons register, and is well fitted for the service to be rendered. She will have large passenger accommodations, and will do the touring work more extensively than has been done since the "Morning Star" was sold. She is expected to sail about the 13th of this month. The Rev. Mr. Jagnow, recently appointed by the Board as a missionary to Ruk, will be a passenger on the "Vine"; also the Rev. Mr. Lailero, who has been assisting Dr. Pease at Claremont in the translation of the New Testament during the past year.

The Olivet Church, Los Angeles is awaiting the arrival of its recently elected pastor, B. F. Boller, who will close his work with the Franklin-avenue Church of Cleveland, O., June 15th. The delay has been caused by a siege of typhoid fever in Mr. Boller's family. In the meantime Mrs. Boller, who was taken to California last winter for her health, has thoroughly recovered, and has been doing the pastoral work and preaching at Olivet with great acceptance, besides greatly extending and deepening the social and spiritual life of the church and community. During Mr. Boller's pastorate of one year and a half at Franklin avenue forty-nine have united, twenty-seven on confession of faith, over $1,800 pledged on long-standing debt, and the church materially and spiritually strengthened.

The Rev. H. M. Tenney has tendered his resignation as pastor of the First Church of San Jose, which he desires to take effect November 1st, perhaps earlier. We quote from the daily Mercury as follows: "Mr. Tenney has been pastor of the church for over twelve years, and since assuming charge of the local organization it has greatly increased in membership, and has become one of the strongest churches in the city. Since coming to this city he has not only been active in church work, but has also been identified with various social and intellectual movements, and has worked assiduously to place the city on a high moral plane. His resignation is deeply regretted by many of the members of his congregation." During the time that Mr. Tenney has been pastor 340 persons have been welcomed into fellowship, an average of more than 28 annually; an indebtedness of $2,500 has been paid, considerable has been spent in improvements, and the benevolent contributions have been brought up from an amount which was less than $60 per annum to more than $700. The membership at present is about 250. All in all it has been an excellent work. There are churches with larger membership in San Jose, having been organized before the Congregational, and thus receiving and holding not a few who were originally Congregationalists or inclined that way. But no church in the city has exerted a better influence for good than the Congregational under the pastorate of Mr. Tenney. Both Mr. and Mrs. Tenney have made many friends on the Pacific Coast since they came to California who will unite with us in the hope that they may be so led as to continue their work here.

A STATEMENT OF BELIEF.

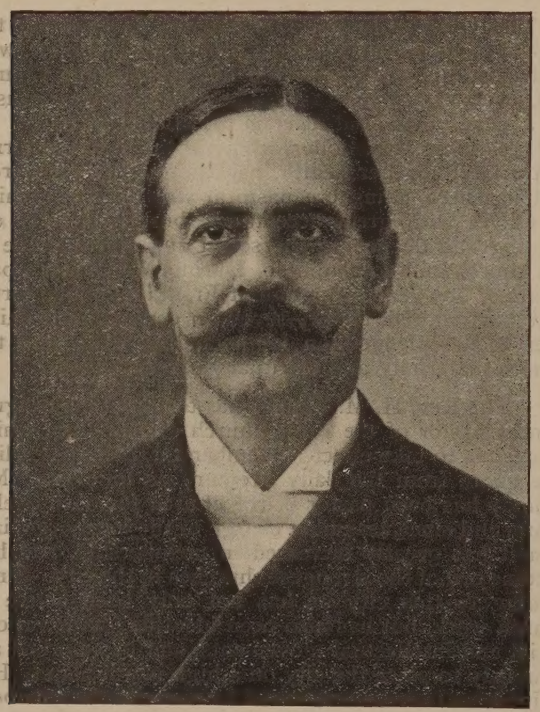
[Read by Rev. E. L. House, D.D., before the Congregational Council of Churches at Portland, Oregon, May 7th, 1903.]

My theology starts with a deep and personal conviction of the reality of sin. I found that, as the first fact, in my own heart, and as I had never committed any flagrant transgression, I could not but feel that the sin which was so real to me must, in the nature of the case, occupy a similar position in the hearts of other men. Therefore, the conviction of universal sin is the starting point of my doctrinal views. So, while I believe man was created in the image of God, he has, with entire freedom of will, in fact, if not of necessity, sinned.

With this as my starting point, I naturally turn to the Bible for light.

The Bible.

The Bible is the Word of God, the only perfect rule of faith and practice. The credibility of the Bible is proven by various considerations, as its unity, its lofty spirit harmonizing with the sublimity of its prophecies and their historic fulfillment; the candor and simplicity of its writers, their information as to facts, their faith in what they wrote—proven by the severest tests—and the life-giving effects wrought in the world by their words.



REV. E. L. HOUSE, D.D.

The essentials of our faith remain the same in every age and clime. During the Christian centuries a consensus of opinion has been formed upon the fundamental truths of the Christian religion. This consensus gives us the essentials. The Gospel we preach is the Gospel championed of old by Paul, and Augustine, and Calvin, and Luther, and Wesley. Only we preach it in a different way, in a manner which we think will best meet the needs of our day, both intellectual and practical, believing that more light is sure to break forth from the Word of God as the centuries pass, and that there is no question of our complicated modern life which may not be satisfactorily settled by an intelligent and prayerful appeal to the oracles of God.

Inspiration.

The root principles and fundamental doctrines of the Bible are what they always have been. The wickedness of man; the love of God in Christ; the power of the Holy Spirit; the immortality of the soul; the atonement made for sin on Calvary, through which alone may come salvation to the lost; the punishment of all unbelievers—these are mountain peaks; and the passage of thunder through the air cannot move them an inch. "Clouds may settle around them, tempests search their sides, lightnings scar their surface, and fires girdle their slopes; but neither cloud nor storm, neither lightning nor the fierceness of many fires, can ever remove them from the landscape of divine truth. For ages they have stood, and for all ages will they stand, outlined in grandeur, their vast proportions brought into bold relief against the background of the eternal world."

Although I accept the Bible as the Word of God, I can not say that I accept any one theory of inspiration to the entire exclusion of every other theory. The Bible interprets God to humanity. It is the inspired unveiling of his character. The sacred writers could not have been left to themselves, to their own unaided wisdom, in producing a book which has wrought such mighty changes in the world. They must have been guided into the truth. They must have been guarded from error prejudicial to the aim of God in giving the Book. The inspiration in most instances was *rather* the attending and moving power of the Holy Spirit than the mechanical process of using prophets and apostles merely as unconscious transmitters of the divine message. They were not mere amanuenses. God filled their hearts full of truth and their minds full of light, and then through these men came the divine, unsullied message; yet a message colored by the peculiarities of the age and the authors, who lost no tittle of their personality when they became a medium between God and man. To me this Book is the most human and the most divine of books, inspiring mental activity, appealing to our candor, awakening inquiry, asking us to think and read and judge for ourselves. Its medium is human language, which is so imperfect to give expression to all that God is. It comes to us through human faculties bound by their limitations Yet it comes to us through men who stood with their faces upturned to the face of God—men who possessed an acute and attentive ear for the divine communication; men who lived in an exalted state of spiritual consciousness, who felt the truth by a quick religious sense, and who, out of this high range of spiritual feeling and vision, wrote their message. They were conscious of a divine commission to be teachers of fact, of marvelous and glorious fact, and this consciousness exalted and quickened all their powers, so that for the moral and spiritual elements of revelation, these men made no errors.

The Bible is not a text book on geology or astronomy or sociology. It does not pretend to be. It alleges no title to infallibility. It does not claim to be free from mistakes. The Bible speaks to us in the language of the time, to teach us about God, about ourselves, about duty, and most of all about Jesus Christ as the only way to heaven. The only science it teaches is the science of salvation, and the only art, the art of holiness.

The Bible revelation is progressive. Progress is the law of revelation, as of life. To find the loftiest ideal of God and life we go to John instead of Genesis. That was a true philosopher who said: "If I had all truth in my hand, I should let forth only a ray at a time, lest I should blind the world."

The most perfect expression of God's love is Christ, the Redeemer of the whole world. The Bible represents Him as eternally existent in the divine personality. He is the Word who was with God and is God. As the second person of the Trinity, whereof the Father and the Holy Spirit are the other

and equal persons, the Son of Man exists from all eternity as the Son of God. To me the deity of Jesus is the center of theology. If I did not believe it to be, I would not be a preacher, since I would have nothing to preach.

The Incarnation, then, is not a happy device to retrieve an unexpected disaster, but an incident in God's eternal plan. It is a method of redemption. A Redeemer is born into the world to make an atonement.

Atonement.

The atonement originated in the love of God. He meant to establish his kingdom in this sinful world. But sin stood in the way of this end of his plan and works. The establishment of the kingdom is impossible without the restoration of sinners. The first step toward complete salvation is forgiveness. The door to the kingdom is reconciliation. But God is not merely love. God cannot, with due regard to his own holiness, pardon the sinner out of hand; atonement must be made for his sin. Yet the sinner cannot make atonement for himself. He is not only guilty but helpless. He cannot take the first step toward righting the wrong he has done to God. He has nothing to offer God as an atonement. And so Christ died for us.

The crucified Christ is the core of all that is most vital and precious in the Old and the New Testaments. Range as wide as we will, gather up as many details as we may, follow prophecies down into their fulfillment, trace histories back to their sources, fathom the purposes, exhaust the secrets of all types, and we are brought at last face to face with the one supreme fact of Calvary.

It is not to be denied that Christ is much other to us than a Redeemer. He touches men with helpful healing contact at numberless angles. The world will never know, until all things are revealed in the light of eternity, how much it owes, on the plane of its simple, every-day life, to the brief ministry of him who went about doing good, and who spake as never man spake. Looking at the utterances of Jesus, it is found that he is the Peerless Philosopher of the ages. Looking at the symmetry of Christ's walk, the patience of his life, the heroism with which he bore burdens, the courage with which he discharged his duties, it will be found that Jesus gives us the highest standard for the conduct of life of which the world has any knowledge.

But the teaching and the conduct run into and lose themselves in the larger fact of Christ's death. Jesus taught a good many truths of surpassing value, but nothing for a moment to be compared to this—that the Son of God was here to die that a world in wickedness might live. The surrender on the cross was the hour for which Christ came into the world.

The matter with the larger number of the theories of the atonement is, not that they are wholly wrong, but that they are only partly right. But partly right they surely are; for they hold in them an element of truth indispensable to a clear and complete view of the significance of the cross.

The theory that Christ was a martyr—the noblest one who ever surrendered his life to the cause of humanity, but yet only a martyr and that his redemptive efficiency lies in the example of his fidelity to conscience, has a measure of truth in it, and so is of some value.

The moral influence theory in which it is denied that the sufferings of Christ were necessary to the removal of obstacles to the pardon of sin existing in the divine mind, but only to the removal of obstacles in the mind of the sinner, holds in it a ground of appeal which is of great worth.

The governmental theory, in which it is insisted that the government of the universe cannot be maintained and law preserved in its authority, unless the pardon of offenses is accompanied by some exhibition of the high estimate which God sets upon moral order and the importance of securing and keeping moral order by magnifying the sacredness of every ordinance he has established and every commandment he has imposed, has a support in the nature of things, but even this theory does not go far enough.

It is only when we go a step further and ground the doctrine in the holiness of God, that we have a final and conclusive reason for the sufferings of Christ on the cross. God is love. His love is infinite. Woe unto us all, if it were not so. But there is an ethical element in the nature of God with which sinning men here on earth have to reckon. In the Sufferer on the cross we have the Supreme Example of fidelity to duty; we have the Supreme Expression of the divine interest in the welfare of human souls; we have the Supreme Testimony to the sacredness of law and the necessity of moral order; but the final word has not been said until due emphasis has been laid on the principle righteousness in God, and the need there is of meeting and satisfying this principle, if sinners are to be freely pardoned.

Well has one of our best thinkers said: "Theories of the atonement will vary. It remains for us to proclaim the fact. I believe that the true and effective way of preaching is to preach Christ as God incarnate and Christ crucified, as gathering mysteriously and wonderfully all the sin and sorrow and wickedness and misery of this universe upon his divine shoulder, and in modes more numerous than we can tell, more mysterious than we can fathom, bearing them all always so that, as a barrier between God and man, they shall be no more forever. Thus does Christ emphasize the wrong of sin, condemns it and yet expiates it and shows love available for all and triumphant over evil."

At what cost Christ was given to be our Redeemer I do not attempt to say. I cannot estimate the extent or value of his sufferings. He bore the iniquity of us all and made intercession for the transgressors. He did not die for himself. He was without sin, without error, never despairing, Son of Mary, Son of God. There was in his death no satisfaction of the Father, as that idea prevailed from Origen to Anselm. No angry God stood at the cross. And yet that death was more than a death. I need an example for my life, but I also need a Savior for my sins. I am saved by Christ, how, I am not able to fully explain, and it is not necessary that I should explain. The atonement is to be preached by me, not as a theory, but as a gracious fact. It is the demonstration of Divine love, and it is by this manner of love that men are won to repentance, and become sons of God.

The Holy Spirit.

But I do not find my salvation to rest ultimately in an historic Christ, one who lived and died in the past. I find it in a present and living Christ, made known by the Spirit of God, who dwells in us and speak to us. I therefore believe in the Holy Spirit.

To a Christian people who believe in the fundamentals of religion, the doctrine of the Holy Spirit is the most important and vital theme that can be discussed. There are three persons in the Trinity, the same in substance, equal in power and glory, yet but one God. The Holy Spirit in his special relation to the Christian economy was not sent down until Pentecost. But as a person in the Holy Trinity he has been operating from the beginning. With Pentecost, however, begins the dispensation of the Spirit. His office is to represent Christ in the world. While the incarnate God was not yet glorified, his Spirit was limited to one sphere, and though the world was in his heart, his feet ran not so fast as his desire. But now the Spirit presents Jesus, and exhibits his claims to all men.

The sin of which he convicts the world has its formal character in the rejection of Christ; the righteousness of

which he convinces the world is the finished righteousness of the absent Lord as the only ground and the only source of human acceptance before the law; and the judgment with which he threatens is the separation between all that belongs to the Prince of this world and those who belong to Jesus, its true Lord. The Holy Spirit in the believer preserves, vitalizes and makes real to the consciousness of men, all the essential truths of the gospel, for he not only puts on record the facts of Christ's life, but he conserves all the facts in Christ's history, since his death. Rationalism admits his death, but denies his resurrection. Pentecost proves that Jesus has ascended and mounted the Father's throne, a glorified man. When the Holy Spirit comes upon men they are no longer agnostics. The refuge of skepticism, "I don't know," goes down before this baptism like ice in the gulf stream."

The Kingdom of God.

I also find that the Bible tells of a kingdom of God, not as a future event, but as a present fact unfolding here and now. Of this kingdom of God the Church is the visible witness. It is the chief instrument by which the work of the kingdom is done on earth. I am sure that God has charged me to be his ambassador and witness to other men that he has made me a minister of the reconciliation between himself and sinners, which he has accomplished through his Son. I find myself moved, therefore, by every motive of which a grateful heart is capable, to do what I can to make known the salvation of Christ to the world and to help men to come into the life of the kingdom and share in the work of the church which represents it. I believe that the mission of all who are members of the church is so far the same, and that we are set to press this issue and to help and hasten men to choose for Christ, and to join his cause.

I believe in the oneness of believers, of whatever name, who are followers of the Lord Jesus Christ. I believe in the fellowship of men whose lives are renewed by the Spirit, and who are striving to live under the conscious guidance of his indwelling.

While I recognize that there is room for large variety of church organizations and of Christian work and statement of truth, I have come to believe that the polity of the Congregational Church is most in accord with the Church of the Apostles in its method of organization and simplicity. Still, while I have my preference, I love *the* church better than *a* church. God's true church is larger than any that man's hand has formed. The cause of Christ does not need partisans but disciples—men willing to learn and imbibe of the spirit of Jesus. There are many flocks but one Shepherd. There are many tribes, but one kingdom, and in my allegiance to my tribe I would never prove disloyal to my King.

The Sacraments of Baptism and the Lord's Supper are more than water, bread and wine. Although of no value of themselves, rightly received, they are Christ's body, in whom dwells all the fullness of the Godhead bodily.

We receive this unexplained treasure also in earthen vessels, that the excellency of its sweet and sublime power may be of God, not of man.

The most efficient agent for spreading the Gospel is the preaching of it by men consecrated to this duty. Yet, there is nothing miraculous in their separation to this work, though they are led into it by the Divine Spirit, who is in the hearts of all believers. Of the Christian minister, the New Testament not only in its directions, but in its examples, presents an exalted type. The church has need of the best men in each generation, and the best men have need of the best training.

The motive of preaching is the love of souls. The preacher must have a sincere faith in the Gospel as the only cure for the sins of the world. He must preach the love of God in Christ, as the supreme truth. He must appeal to every legitimate motive. He must address his words to Conscience, and to that respect for right which has survived the ruins of the fall.

The Sabbath is set apart by God for worship in the sanctuary. It is made for man, to help him by instruction, still more by devotion, to rehearse the songs of heaven, and to be at home with God. The week day says: "Let us work"; the Sabbath says, "Let us pray."

I believe in God as the hearer and answerer of prayer. I must pray. I do not try to reconcile prayer with divine decrees. I believe God answers prayer sometimes in saying, "No," as well as at other times in saying, "Yes."

The Future Life.

I believe in a future life concerning which the Bible impresses me more by its reticence than by its revelations. I believe in a resurrection and a judgment which will be righteous and merciful.

I have no occasion to invent or conjecture "future probation." I have no authority from the word of God to judge those that are without; nor do I conceive that any man living has a right to sentence all the heathen world to damnation. God is God of the whole earth, and not any little patch or corner of it. And God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him. Wherever God is, love is; and God is everywhere. And wherever love is, there must be some response to a broken heart, an adoring heart, or a seeking heart. For the heathen, the unfortunate, the infant, I rest my soul on the question Abraham asked thousands of years ago, "Shall not the Judge of all the earth do right?" To ask that question is to answer it. The Christian heart responds, Of course he will.

Sin consists in wrong spiritual relations. Sin is moral disorder. God has given a law which we have broken—that is sin. God has offered forgiveness and a new life—that is salvation. Punishment follows sin by the natural law of cause and effect. Punishment is not arbitrary. As long as a soul sins it must suffer—and longer. Eternal sin means eternal punishment. The longer the soul sins the harder it is to repent and turn to God. There is a possibility, therefore, that souls may sin forever and be forever punished. Time, of itself, has nothing in it to reform, if we may judge by analogies in this world. It is the tendency of the bad man to become worse. Thralldom of character, by which a soul is forever settled in sin, seems to me entirely possible. Whether this world is the only place where human beings can leave sin and choose God cannot be determined. Any argument founded on the great love of God seems to me inadequate to prove that in the future that love shall reach all, or nearly all. He cannot love a human being more a million years from now than he does now. That love fails to conquer the sinful rebellion of all men here; therefor we have no right to say it will do so there. To over-ride or force the will would be tyranny, not salvation. But I cannot conceive of a soul earnestly seeking pardon and life and God anywhere, or at any point of time, as unheard and unforgiven. If any soul in the ages to come seeks God, no doubt he will find him. As to whether all men seek God, I do not know. From the reign of natural law, which says, Use or lose, from the word of Scripture, "From him that hath not shall be taken away even that he hath," from all analogy, from the fact that all sin tends to deeper sin, from the fact that the love of God, mighty now and here, as it can ever be, leaves men unreconciled till death, my belief is that there are souls that will rebel and remain in outer darkness forever. And yet, I do not dogmatize. When con-

flicting opinions and theories perplex me, and antagonistic thoughts torture me, I take my place beside the Teacher who spake as never man spake, and determine to stand or fall with him in my thinking on all subjects upon which he touched. And till the day dawn I will add this burden to the load of trust every Christian must carry, emphasizing the tremendous importance of this present world and the choices of this present life, and leave him to unfold his own justification in the future. We shall all be satisfied. In the meantime I will emphasize the stupendous destinies that cluster around the present—"Now is the acceptable time; behold, now is the day of salvation." The trial is now going on. Now is the judgment of this world. Now the issues of life and death are joined. This thought adds dignity to human life, and gives impulses and inspiration to all Christian activity and missionary zeal. Under any and all theories, I know that, woe be to the wicked, it must be ill with them; and blessed be the righteous, it must be well with them. Life in Christ is life eternal. They who believe in him are saved now and enter into a life imperishable.

Higher Criticism.

I have no fear of the so-called "higher criticism." Let it go on. If there are errors in Scripture, let us see them. If we have believed too much or too little, let us readjust our creeds. We want the truth. Ignorance is not the mother of devotion—that is a heresy from the dark ages. We cannot build stone walls around the Bible. We cannot frighten scholarship away by saying, "Take your unsanctified hands off from the sacred oracles of God." Investigation will go on. Only one thing have we any right to demand—reverence and honesty. And I believe that the heart and mind of the best scholarship of our day can be trusted.

The heresy I fear is not that of the higher criticism, not that of probation after death, not that of evolution and other kindred heresies, but that of the deity and atonement of Jesus and the heresy of not loving men with all my mind, soul and strength, for their salvation.

In a word, then, my creed is Christ, without whom Christianity is nothing. He is the interpreter of the divine mind. He is the center of all revelation. To him all revelation points. Christ is in the Old Testament prophetically, and in the New Testament historically. The greatness and grandeur of that divine life and that sacrificial death grow upon me with the rising and setting of every sun. To me Christ is all and in all. Into the ministry of this glorious gospel God has brought me, all unworthy of so great an honor. I enter upon this pastorate not to do anything spectacular or to say anything unparallelled, but simply to tell with simplicity and earnestness, to all who are willing to listen, the old, old story of Jesus and his love. To him be all glory and praise, world without end. Amen.

WOMAN'S HOME MISSIONARY UNION.

Our summer meeting will be held with the Congregational Church, Alameda, Thursday, June 25th. Sessions at 11 a. m. and 1 p. m. Luncheon served as usual.

The program will be given in the next issue of The Pacific. A most cordial invitation is extended by the ladies of the church to all who can possibly arrange to attend this meeting. Shall we not make it the largest, best quarterly meeting of the year?

Laura T. Perkins.

Our paper is late this week on account of a strike in the bindery where our papers are generally bound and mailed. For the same reason it may be late next week. We are having the folding done by hand this week.

Acorns From Three Oaks.

Aloha.

Welcome to a Pastor.

In these days of short pastorates and of processions of candidates it is indeed a privilege to record that the church at Saratoga, California, has honorably closed one pastorate of twenty years and promptly begun another on which it devoutly asks the blessings of Almighty God.

This pencil has been silent concerning the closed pastorate under orders of the modest man at Sebastopol, but disobeys to the extent of recording that at the welcome to the new pastor all the speeches made honorable mention of what former pastors had wrought. "One soweth and another reapeth" is the statement of the Holy Book and the fact in moral husbandry.

The prayer room and social room were full. Happy folk overflowed into the church for two rooms would not hold the flock and guests. There were never more flowers there nor more beautifully arranged. The refreshments were ideally simple, but sufficient and tasteful. Charles Wagner, author of "The Simple Life," could not have criticised. The former pastor's praise of the new, and Superintendent Harrison's recommendation and President Fuller's endorsement are ratified. "So say we all of us." Rev. C. W. Merrill, in Minnesota, in Colorado and California as a pastor and widely as an evangelist, has been true to his vows and comes in the divine providence to a very pleasant parish, glad himself to come, and making every one here glad to welcome him. His son Paul has had welcome, too, and his daughter Marq, now a missionary among the freedmen in Virginia, will have welcome, too. This pencil passing rapidly between the delights at Seattle and now tardily picking up this acorn on a S. P. train in Utah, cannot tell under what particular auspices this welcome was given. Miss Farwell presided and the hearts of the church were in it. Be glad with us and for us, friends, and pray God to bless the new relaiton. So prayed Pastor Peterson of the Methodist church, who was cordially with us.

Forward Movement of the Missionary Settlement.

It is no secret that the directors of the Missionary Settlement have had their longing eyes upon some of the ranches in the region where are groves for gatherings and fruitful fields to cut up into fractions for beloved missionaries who have asked where they could pitch tents or cabins under their own vines and fig trees. Care and conservatism have waited for our constitution cautiously forbids a debt of more than one hundred dollars. A beginning must be made. Friends have passed by because we could not locate them on land of our own. All ranchers will not sell in fractions. There is no enthusiasm to gather about a deposit idle in a bank or even drawing small interest.

The church has always wanted a little larger holding at the side and in the rear. Brother Barker has advised it. The happy crowds at Blossom Festival have sought the shade of the fine oaks between the church and parsonage. So the resident directors have agreed that it would be wise to purchase two and one-third acres adjoining the present holding of the church in one piece. This will give increased shed room for the good horses which come to the church, and shade and grass to make the church surroundings pleasant. It is God's way to grow the seeds. He plants, and the days to come may call for a larger church at Saratoga. The proposed site for the beginning of the missionary settlement is high, well drained and partially shaded.

The views from it are superb. How our Brother Hammond Cole thanked God that he might go to heaven from that hill, and not die cabined in a dark hotel Towards the fair purchase price of these acres three hundred dollars have already been paid. More than five hundred dollars more are in the treasury. Thus Saratoga has provided eight hundred dollars. An Eastern lady pledges the last hundred, and others are prayerfully studying what their pledges shall be, only urging us that we go ahead and do for beloved missionaries, who prefer this coast and climate what Oberlin and Auburndale do for them there. Our constitution is not broken, for a director who is much interested takes the contract personally. The method of use has not been voted. With gifts and pledges, friends, send your suggestions. Know, dear missionary friends abroad, and devoted workers at home as well, that you can now easily get a foothold among Saratoga's friends near the healthy and beautiful foothills. Perhaps the committee would sell you a lot at cost. Perhaps lease you one. It might be you could camp. We want to grow in the grace of helpfulness. To refresh God's toilers is our life and joy. Watch and help and share in the experiment.

We have until January 1, 1904 to raise and pay nine hundred dollars more without interest. The sooner we pay that the sooner we can commence a home, an arbor of shade, a tabernacle, a group of cottages, whatever you demand and the cause of missions may need. Be sure our Treasurer, Deacon M. R. Farwell, and our custodian, Miss Farwell, will unite with the directors in the same conscientious conservatism which has kept the church steady and strong. President Fuller's choice of Saratoga after five months study of its opportunities confirms our hopes that it will be made by many a rest center. You who kindly pick up these penciled acorns know that it is Aloha's life to welcome others as life's evening comes on, a vacation becomes more needful to the fellowship of a missionary church, and the delightful companionship of the mountains. "The Strength of the hills is His also." There is no nervous haste for coin, but Deacon Farwell will welcome pledges and answer inquiries, and the Saratoga Church, which has for a quarter century met its missionary apportionments in all departments, will move on the stronger and the happier for your response to the call where she has led the way. It is not ours. It is yours. Ours was a Coast Congress. Saratoga's charms are for coast workers. If the Master call come ye aside into one of earth's paradises and rest awhile. In His name!

The Contagion of Helpfulness.

It is a great thing to financier for God. There are small places, but no mean places in His service.

The Congress taught us that the Home Missionaries hit the mark as squarely as the great Expositor. Pastor Henderson's, or was it Bushnell's church, with its four and a quarter dollars per capita for foreign missions thrilled the Congress. What a pace for our coast! We could follow if we would. As I lay in my berth this morning with the rain driving on the windows from the dismal Utah plains, I sensed anew the verse, "Blessed is he that considereth the poor the Lord will deliver him in time of trouble." What a verse! Carnegie might well shed all his millions for Booker Washington if they would buy his deliverance in the hour of death and trouble. Rockefeller might pour out gold like oil if it would sooth the troubles of a dying hour. Your consideration of that frontier parish, your financiering for that needy church, your thought for the oppressed Chinaman, brings you the infinite power of Almighty God. His are the silver and the gold and the cattle on a thousand hills. A brother of cares as well as comfort, I bring another crumb from the Congress—that Congress we can never forget. So the clouds are lighter as I write, for God shines in the sun behind them. God bless every pastor, every delegate, every seer who prophesied and every servant who served in that feast of reason and that flow of soul. "Ye are" in fond memory of it "that ye may" come to the close of 1903 with songs of rejoicing and with everlasting joy on you heads. "The Devil's Slide" in Utah, just passed, is down. The King's Highway is up. In Hoc Signo Vinces. "Ye are that ye may!"

MEN'S CHURCH CLUBS.

By D. Gilbert Dexter.

The latest departure among many of the churches of the East is the formation of men's clubs. It has largely come about on account of the non-attendance of men, in large degree, upon the Sabbath and mid-week services. It has long been felt that something must be done to interest the men more in church work, hence the clubs. The experiment thus far seems satisfactory. The men take to the new departure and were glad to meet and know each other and at the same time discuss topics of general interest to the church and the world at large. One trouble at the present day is that men are so busy with the business affairs of life, in money-getting and obtaining the means for even a mere existence, that they have largely ceased to care for their neighbor or their brother, becoming mere machines in business.

Men's church clubs are not new on this coast. The experiment has been tried with success and with it has come more interest in other church work. The young and old should be brought together—age should not separate men. The vigor of youth and the experience of mature years can be made to help and encourage each other.

A few months ago a men's club was organized in the First Congregational church of San Francisco. The first regular meeting was held in March, in the church parlors, with a dinner prepared by the ladies of the church. The pastor, Rev. Dr. George C. Adams, delivered the inaugural address, evoking great enthusiasm. It was an occasion long to be remembered by both old and young. In April, at the next regular meeting, Rev. William Rader addressed the club on "Liberty and Labor"—an address of marked ability, replete with valuable information. At the May meeting (19th) Hon. John N. Young gave an able address on "Practical Psychology," which received close attention. At these meetings vocal and instrumental music was an added feature of great interest, first-class talent being secured. Refreshments have been served at each meeting.

An attractive program is in preparation for the June meeting. A large number of attorneys belong to the club and the committee have decided to have a mock court as soon as the necessary preparations can be made. It is creating much interest, and a full house is assured.

The membership roll up to date is 119, with a large number of applications to be acted upon at the next meeting.

It is believed that clubs of this kind may be the means of doing great good—hence these words of encouragement to aid others in similar efforts to bring the men of our churches together in closer fellowship.

Book Reviews.

"The Keys of the Kingdom." By the Rev. R. J. Campbell. Coming at a time when the author is entering on his great work as the successor of the late Dr. Parker at the City Temple, London, this book will be sought after by those who would from a perusal of his thoughts learn what sort of a man he is. The seven sermons therein are on the following subjects: The Keys of the Kingdom; Sin-Bearing; The Self-Revelation of Jesus; The Promise of the Comforter; The Self-Assertion of Jesus; God's Perfecting of Life; The Humanity of God. Evidently back of them is a man who knows God and loves men. [F. H. Revell Co., Chicago; 50 cents net.]

"The Child's Religious Life:" By the Rev. William George Koons. This is a day when there is special trend toward the Christian nurture of the children. The importance of the formative period of life is recognized by the church as never before, and good books treating of the child's religious nature, and the methods for its development, are welcomed. The volume before us is the result of careful observation and close study. It takes cognizance of the light thrown upon the work of religious training by psychology and is one of much suggestiveness from cover to cover. Exception will be taken no doubt to some of the positions and conclusions, but is a thoroughly sane and able study of the subject. [Eaton & Mains, New York, pp. 264; $1.]

"Living for the Best." By James G. K. McClure. This author, who always writes ably and interestingly, takes in this volume characters from the Old Testament and makes them live again before the reader as he uses them to enforce certain valuable lessons. His topics are: Open to the Best; Winning the Best Victories; Making the Best Use of Our Lives; Putting the Best into Others; Developing Our Best under Difficulties; The Need of Retaining the Best Wisdom; The Best Possession; Using Aright Our Best Hours; Giving Our Best to God. He who reads this book will be stimulated to keep his heart open to the best and to give the best to others and to God. [F. H. Revell Co, Chicago; 60 cents net.]

"McLoughlin and Old Oregon." By Eva Emery Dye. On the 381 pages of this book are presented in fascinating manner many of the stirring historic incidents of Old Oregon. Our editorial on "Servants of the Republic" will indicate what Dr. John McLoughlin, the representative of the Hudson Bay Company, was to all that Northwest country. Although in the form of a story the book is so thoroughly packed with the facts of history that one can scarcely keep from the thought as he turns the pages that every part of it is historical. In reality it is history with just enough of fiction in it to make it one of the most entertaining and valuable books of recent years. It sets forth the search of the Flathead Indians for the white man's book of God, dips into the stirring events in the lives of the early missionaries, especially those of Jason Lee and Marcus Whitman, and all in all shows itself a book which every one will find well worth reading. Published first in 1900 it reached last year its fourth edition. [A. C. McClurg & Co., Chicago.]

"The Sunday-school Teacher." By Prof. H. M. Hamill, D.D. This is an admirable little book for the purpose for which it is intended. It has reached its thirteenth thousand edition. The author is superintendent of training work in the M. E. Church, South. He has had many years of experience, first as a secular teacher, and then as a Sunday-school specialist. He considers the teacher's work, the teacher's helps, lesson study, lesson plan, the lesson half-hour, the hearts of the lesson, principles of teaching, teaching points, class problems, how to secure attention, how to question, how to review, teaching little children, teaching big boys and girls, young men and women, adult scholars, the teacher's training work, the teacher's week-day work, the teachers' meeting, the teacher-training department, a teachers' installation service and the Sunday-school teacher's library. We do not know of any other book relating to the Sunday-school in which are packed so many excellent suggestions. No teacher can read it and fail of improvement in the work. [F. H. Revell Co., Chicago; pp. 156.]

"The Story of the Churches." This is the title of a series of books, the aim of which is "to furnish a uniform set of church histories, brief but complete, and designed to instruct the average church member in the origin, development and history of the various denominations." The intention is to give in each volume that which will be of interest and value, not only to members of the particular denomination considered, but to members of all other denominations. Each history is to be written by some leader in the denomination. The volume before us is concerning the Presbyterians. The author is the Rev. Dr. Charles L. Thompson, Secretary of the Board of Home Missions. It is a record of the work of the Presbyterian church in its most important and essential features, and gives an excellent account of the share the church has had in the upbuilding of the kingdom in this country. The captions of the chapters will give some conception of its scope. They are: Presbyterian Origins; Laying Foundations; Opening of a New Century; The Division of 1741; Missionaries and Patriots; Over the Mountains; An Era of Missions; The Old Northwest; The Division of 1837; The Civil War and Its Results; Reunion; Heresy Trials; Confessional Changes; The Presbyterian Church of Today. We should be pleased to see this volume and all others of the series go into every home in which there is a taste for reading. They will quicken interest in the work of the kingdom and inform the members of the various denominations as to those things of which they ought to be informed in their own communion and beyond that will broaden their lives and hasten the day of closer and better co-operation in the work of the Master. The series is published by The Baker & Taylor Company of New York for $1 per volume, net.

In the Century series on "The Great Northwest," Ray Stannard Baker describes the salmon fisheries, and Ernest Blumenschein illustrates them. Mr. Baker says that he started on his trip to the Columbia River fisheries with no very great enthusiasm, but found that the modern method of fishing, instead of detracting from its picturesqueness, had added to its color, diversity, activity and peril, giving it a charm peculiarly its own.

"Mounting Large Animals" is an interesting sketch in the June St. Nicholas. It is illustrated from photographs, showing the process from the setting up the frame and stuffing the skin to the finished specimen. An enormous walrus is taken as an example, and the photographs show the men actually engaged at the work.

The Sunday-School.

BY REV. W. H. SCUDDER.

Lesson 11. June 14, 1903.

Paul at Rome. Acts xxviii:16-24, 30, 31.

The interesting three months of the Apostles' forced stay on the island of Malta must be passed with the single thought that God's power only waits on opportunities made, not only by circumstances of the seemingly disastrous, but by those who will honor God everywhere, and under all conditions. There is sufficient basis for an analogy of the various powers about us and that which we attribute solely to the Divine Being, to illustrate abundantly. Light will rush in to accomplish all that its beneficent powers can do if only there is an opening made into that which has shut it out, because enclosed. Electricity lends itself quickly to conductors and wires, and manifests a willingness to very practical helpfulness when men give it favorable opportunity. And all of these are God's powers. That which makes for man's spiritual development and glory is not reluctantly withheld by the Father of spirits; it is, as it always has been, seeking a chance, and it is ours to strive the harder to know what are the conditions of its manifestation, and intelligently employ them.

There is also a hint in the section descriptive of Paul's approach to Rome, which may be of value. It is a matter of experience that we seek and earnestly labor for what we believe the greatest opportunity of life, and when, through years perhaps it is just within our reach, and we know that the next thing is but to enter into it, our hearts fail us, and to use a familiar phrase we simply "go to pieces." It has always impressed me that the great Apostle had some such experience at the hour in which he actually stepped on the road whose termination was in the Eternal City. Read his Epistle to the Romans in this connection; think of all that had transpired since the time when he longed to visit that center of the world, and realize the value of the right man and the right work in the world's capital just in that stage of Christianity, and it may help to make clear that feeling of despondency that seems to have overtaken Paul, judging from the words in v. 15. He should have been "at his best" for the work required; he was a prisoner, one whose reputation had doubtless preceded him as a traitor to Judaism and a Jew unfit for his own people to recognize. There is a beautiful touch in these verses which affects us as it did him: first the Christian Brethren walking forty miles to the Market of Appius to let the strength of their Christian lives receive the Apostle into its circle, so he thanked God and gathered courage. He needed the assurance of a co-operative attitude from sympathetic souls, and he received it. And again, no word had gone from Jerusalem to the Jews at Rome concerning him, that is, he had not a malignly riveted prejudice to cope with as his first work in that great city. How gently God's dealings were in this respect. It ought to make us more eager to learn the value of our Christian sympathy even if we think it small. Criticism weakens the strongest, not because of the criticism which may be falsely founded, but because it betrays the lack of that tonic element, love, and compels the strongest to gather his own forces, equip, and lead them, when we should have left only the latter for the leader to do. To turn it to the practical—it may be that our pastor, our Christian Endeavor leader, our Sunday-school teacher needs the positive greeting of our willingness, our affection, our sympathetic going to meet him, at least half-way, in his declared intentions to overcome some of those misgivings which gather in his mind because he is on the threshold of a new undertaking, the verge of some important work.

From the text of the lesson we may gather:

1. The longing that Paul had for his own people. Review the treatment he had received at their hands as we have studied it these two quarters, and ask whether we should still have cared to first seek out the Jews had we been in the Apostle's place. But it was only three days before Paul set forces in motion to get the Jews as an audience. Two reasons for this: (a) He was a thorough-going patriot. Had he nothing whereof to accuse his nation? (v. 19.) No, his patriotism swallowed every indignity that had been heaped upon him. He believed in the Jews, in their mission, in their opportunity, if only they would take it, and he saw a time, far, far away, when they would recognize their calling, and enter into it (Rom. xi: 1-25). (b) He recognized Christianity as the flower of Mosaism. There was no break in the continuity of God's work. He saw the steps of the process. The new was springing out of the old—yes, it depended upon the old. So he resorts to his usual practice of arguing about the Christ from Moses and the prophets, to show them the better thing to which they were called (v. 23). Paul had that longing for his own people, which sprang from recognizing them as God's covenant people, as his own kinsmen—blood being thicker than water—as needing salvation quite equally with the Gentiles, and as sharers in all the glory of the triumph of the Gospel, if they would consent to be instruments of the divine method. May we not pray that God will bring yet another Apostle, who shall come when the fullness of the time is brought about, whose message to this people who have made the world their debtors in religious matters, will stir them to reception of the gospel and make them once again the channel of spiritual forces to bless the world?

2. The elements of power in the gospel.

Rome was the synonym for "Power." Military power was her very foundation; social power had centered in that city; intellectual power had been transferred for the time from Greece. But there was one overshadowing power which makes us almost hold our breathing when we see its workings—the power of evil. As one great force holding and manipulating all the other powers, evil seemed to have set up its citadel at Rome. It is one thing to know a fact beforehand, and quite another to recognize it afterwards. We easily discern the power of the Gospel now that twenty centuries give us the sight of its accomplishments in that bulwark of evil. Paul discerned it then. Hence, our Golden Text (Rom. i: 16). But let us not take one phrase alone of that sentence, for in so doing we shall fail to discern what Paul saw, and fall into the same error that the Church centered at Rome has been entrapped by. Power, as opposed to power—temporal power—a temporal kingdom, a glory when the Nations bow before the viceregent of Jesus. Not so shall we learn what Christ's reign is, what the power of his Gospel is. "It is the power of God unto salvation," and spiritual force is the only one which shall conquer and keep in subjugation the force of evil. Let us find and emphasize the elements of power in the Gospel. As Christ's power is enthroned in the heart, the kingdom advances. But let the power out. If we are considering social order as a factor in our civilization, let us rec-

ognize the value and potency of Christianity as an environment and a moulder of social forces. Christ must "turn and overturn"—the kingdom is among us; it is ours to exalt the king, to loyally carry out his precepts, to make war upon evil in the individual and in the mass. Power versus power! Good against evil, but good with love behind it, and the glory of humanity before it. Righteousness and peace and joy in the Holy Spirit. Power against power, but always and forever spiritual power. That only will save.

3. The result of the Gospel message (v. 24). Must it ever be so? Will it never be that all will receive it, gladly placing themselves under the rule of God revealed in our Lord? While the world lasts men must remain free. We may gather more facts, heap up more evidences, urge more cogent reasons, still will it ever remain that the individual is and must be perfectly free. But he must choose, and, as ever, destiny depends upon choice. Yet once more will it be true, he that chooses against light, sins against himself as well as God. Read again and yet again, verses 25-27, for they are the judgment, and may the Divine Spirit brood over our minds and souls to the accepting point, and sweetly lead us to the open heart, the blessed sight, the receptive ear, the surrendered soul.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

Topic—Gold or God. Luke xviii:18-30.

God is not selfish in requiring the supreme place in the hearts of all his creatures. His glory in this respect He will not give to another. This principle is so fundamental to all others that John, the beloved disciple, once wrote: "If any man love the world the love of the Father is not in him," and Jesus in His summing up of the commandments said: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," and again, "thou canst not serve both God and Mammon." It is therefore not only true that God wishes the first place in the affections and esteem of all His children, but that He cannot divide that first place with any other. We may love the world, indeed we may admire the world of nature, we may esteem the world of our fellowmen; we should give the world of our own home and its interests a very high place in our affections, as we should the world of our native land, and so in its place the world of society rightly understood. Yes, and even the world of gold when understood as representing material benefits and gains—but none are to be given the highest place. This alone is to be reserved for God. If the question is gold or God the Christian cannot hesitate, and when he comes to that which he is to love most there must be no divided heart.

* * *

The young ruler, noble in station and rich in goods, who came running to meet the Master on the Perean road, gives us a notable yet sad instance of how gold may stand in the way of God. It is a case of the passion for riches in possession of a really noble mind. This young ruler was not a hypocritical Pharisee nor a rationalistic Saducee, he was an honest, earnest seeker after truth. He was highminded and thoughtful. He was a Nicodemus outside the Sanhedrim, and in some respects was more noble than he, for he came to Christ out in the open, and was not ashamed to call Him Master in the sight of other men. He was extremely courteous. He had reverence and respect for character values. He recognized the superior qualities of the great Teacher, and fell at His feet in a respectful Oriental salute. He had done some high thinking we know, for he came to inquire about eternal life, which in the language of his age and time was equivalent to the highest religious quest. "Good Master what shall I do that I may inherit eternal life?" According to the ideas of his time he was a model youth. He had kept the commandments, but, and here we have a definite arraignment of ceremonial Judaism, they did not satisfy his soul—there was something lacking, and he knew it, and he sought to supply the want. In this he was noble.

* * *

He sought to supply the want of his soul, and thought he knew the right direction he must take to do it. He surmised that he needed to do some other good, ceremonial deed, or keep some other good, ceremonial commandment, but he missed the way. It was not ceremonial goodness that was needed in his case, it was simply the overthrow of his idol—he was very rich. Gold stood in the way of this young ruler, not deed. He loved his possessions more than he loved his God, and when the test of surrendering them for God's poor was put he could not meet it. We are told he went away sorrowful, for he had great possessions. This young man had an exceptional Jewish standing. His positive moral character was unimpeachable. He had kept all the commandments from his youth. In the eye of the law he was blameless, and yet the Master said, "One thing thou lackest go sell all that thou hast and give to the poor, and thou shalt have treasure in heaven and come, follow Me." In this case it was gold first and God afterwards, nor do we read anywhere that he ever retraced his steps. In Dante's great poem he is characterized as the man who made "the great refusal." For him the way of eternal life was the way of self-renunciation, of surrender of his riches. His possessions stood between him and a complete submission to God. In one ear Christ whispered God. In the other tempter said gold, and gold won.

* * *

Gold stands in the way of many today who otherwise would be true and valiant for God. Many prefer the worship of the Golden Calf to that of the lamb slain from the foundation of the world, and so miss the way of eternal life. Money is a great blessing to men. As life is now lived we cannot get along without some money. But the worship of money—the paying the supreme homage of a life to material gains is a curse. The Wedge of Gold and the Babylonian garment are in many modern Jericho's the chief destruction of noble men. They get things wrong foremost. Instead of seeking first God's kingdom and His righteousness they see "these things," they gleam as brightly as the lights of London. They fascinate. They ensnare. They demonize. Commercialism is the passion of our age. We overdo the "prosperity idea." How many bright young men are deluded into trying to gain the whole world, and in doing so imperil their own souls. How many are deluded by the deceitfulness of riches into an entire forgetfulness of God and all His claims. How many choose gold and rob God. The temptation of Christ is repeated in the experience of every bright youth in our day. The kingdoms of the world and their glory are in all the fascinating glamor of sight from a high mountain. The great bribe is offered, and alas, how often taken and God forgot.

Church News.

California.

San Francisco, Richmond.—The Rev. H. A. Luckenbach has been called to the pastorate, and the call has been accepted. Mr. Luckenbach comes from the Free Will Baptists.

Sacramento.— Rev. James A. Chamberlain has arrived with his family, and has begun his labors as pastor. The church feels encouraged with his coming, and anticipates new life.

Woodland.—Reports show increased attendance at services, especially of men. Pastor Smoot is gaining good hold on the affections of all classes. The church looks forward to the State Association in October with anticipation of much profit from it.

Berkeley, North.—The church aimed to get sufficient money on Children's Day to support a missionary Sunday School for one year. It succeeded in getting $26.52, which is a little more than the required amount. This was about double the amount contributed last year.

Lodi.—Rev. G. H. De Kay gave an interesting report of the Congress at Lodi and Lockeford on the Sunday following his return. During his absence the pulpit was supplied by Mrs. E. J. Singer, Mr. F. M. Reed, a layman of the Christian Church, and by the C. E. Society.

Auburn.—The church more than ever appreciates the work of Rev. H. F. Burgess since his return from six months abroad. Finances are in such a condition that the salary is ready monthly in advance. Mr. Burgess in the eleventh year of his pastorate, the longest of any pastor in Placer County.

Sacramento Valley Association.—A pleasant feature of the Association was the presence of Rev. F. L. Newcomb, a Methodist minister, who came as a fraternal visitor from Lockeford. He spoke in warm terms of the place Rev. G. H. De Kay holds in the affections of his people, and of the spirit of fellowship between the churches.

Sonoma.—Our annual meeting was held last Thursday night. We closed the year with all debts paid and a balance in the treasury. During the year a considerable sum has been expended in painting and repairs. Eleven have been received into membership, nine on confession of faith. We have lost some good workers, and as yet have none to take their places.

East Los Angeles.— Sunday, May 17th, marked the close of the pastorate of Rev. C. P. Dorland with the East Los Angeles Congregational Church. There was an unusually large attendance of members and friends at the morning service. In the afternoon a special communion service was held as a farewell meeting. It was Mr. Dorland's wish that this be a general reunion of the church, and a large proportion of the membership was present. Several were received into the church, among them two lads from the Sunday School. Mr. Dorland was assisted in administering the sacrament by Rev. D. L. Jenkins and Rev. N. Emmerson. The preceding Monday a reception was tendered the retiring pastor and his family. An excellent musical program was rendered, and brief remarks were made by several expressive of the church's appreciation of Mr. Dorland as pastor and preacher, and its sincere regret at his departure. Both Mr. Dorland and his gifted wife responded happily, and the evening was brought to a close by the singing of "Blest Be the Tie That Binds."

Byron and Bethany.—A little advance is being made all along the line in these churches. The Byron Church has ten members and Bethany has twelve. Recently the Ladies' Aid of Byron gave a lawn party, which was largely attended. Side shows, musical program, ice cream, were all enjoyed in turn, and though a regular "Euroclydon" blew, a very enjoyable evening was spent by all. The week previous the Ladies' Aid at Bethany gave a successful entertainment and ice cream social. At Bryon it took over four months to get a Sunday School started, but this department is now well organized, with Mr. L. F. Overstreet as Superintendent. The "Children's Day" service on the 24th was a very delightful affair; twenty-five children took part; two babies were baptized during the service, and another afterwards in a private house. Five dollars collection was taken up, and this was divided between the Byron Sunday School and the S. S and P. S. In the afternoon Deacon Armstrong loaned his large spring wagon, and his son, Samuel, drove the pastor and his wife and nine of the Byron school children to Bethany to assist in "Children's Day" service there. A large audience was present; the services pleased everybody; a collection of $7.60 was taken up for the S. S. and P. S.; Mr. Stephen Broucher, the Sunday School Superintendent, was the happiest man in Bethany; at the close of the services Mrs. Schlichtman sent over three gallons of ice cream, and for one Sunday everybody, old and young, belonged to the Sunday School; five childfen were baptized. The attendance at the Byron services ranges from twenty to fifty, and at Bethany from fifteen to forty. Heretofore the pastor has had no horse and buggy, but the two churches are buying a $100 horse; Deacon Chase of the Third Congregational Church of San Francisco has given them a good piano-box buggy, and the First Church of San Francisco has paid for a $25 dollar set of harness. This whole outfit is the joint property of the two churches, and they are pledged to supply feed for the horse. Altogether the outlook for these two churches is promising.

SAN BERNARDINO ASSOCIATION.

By W. N. Burr.

Ontario Congregationalists flung their doors wide open and beckoned us to come, and some of us heeded the call by going. The attendance was smaller than usual this year, for various good reasons, but we look back now upon the meeting as one of our best, notwithstanding the fact that some of our best men and women were not with us. The influence of the Seattle Congress was felt, as several of the brethren who were with us had just returned from that meeting with spiritual life quickened and with a fresh sense of the power of the gospel working in their minds and hearts.

The Association held its sessions on Tuesday and Wednesday, May 26-27. Rev. William M. Brooks, D.D., of Redlands was chosen Moderator, and Dr. Major of Redlands Scribe.

The papers and addresses show that the members of this Association are well caught in the current of the thought of today, that "the object of living is to increase the physical, moral and spiritual stature of the human race." Rev. George Robertson of Mentone read an admirable paper on "What Shall We Preach?" While pressing forward, inspired by ideals, one should preach a great deal out of his own experience. Preach

the Bible. Preach righteousness, repentance, the heinousness of sin, the supreme law of Christian life—"the will of God be done;" preach the Christian's obligation to make a right use of wealth; preach missions.

"The Sunday School" is a large topic in these days, and it was thoughtfully considered at this meeting. The paper which preceded the hearty discussion was read by Mrs. A. W. Thompson of Etiwanda. "The Christian Endeavor Society" was also the subject of a thoughtful discussion, which was led by Rev. A. C. Dodd of Rialto.

Other papers were, "What Is Spiritual Man?" by Rev. S. G. Lamb of Highland; "The Coming Revival," by Rev. W. N. Burr of Corona; "Hopeful Signs in the Religious World," by Rev. E. T. Goff of Riverside; "The Place of the Christian Religion in Education," by Rev. W. M. Brooks, D.D, of Redlands.

In each of these papers it was easy to see that the thought of today is pressing the mystic and the man of affairs nearer to each other. "The Coming Revival" is well on the way.

Rev. J. L. Maile, Superintendent of Home Missions, gave a strong address on "The Missionary Outlook," in which he pled from a dignified, spiritual viewpoint for the ministry of money. This, no doubt, is to be a prominent feature of "the coming revival."

At the time of the "Woman's Home Missionary Hour," a letter concerning mission work among the Chinese of Los Angeles, written by the devoted worker, Mrs. Findley, was read by Mrs. S. H. Herrick of Riverside. A paper by Mrs. Robertson of Mentone, President of the W. H. M. U., on "Foreign Work at Home," was read by Rev. A. C. Dodd; and Mrs. Holden of San Bernardino came with a fine paper on "Children's Work." At the Foreign Mission Hour the next day the program could not be carried out as arranged on account of the illness of a missionary who was expected to be present, but a number of good talks were given.

Tuesday evening was given to "The Pacific Coast Conference." Rev. William Horace Day responded to a call to come up from Los Angeles and give his impressions of the Seattle meeting. Rev. J. L. Maile gave impressions of the work done by Evangelist G. Campbell Morgan at the Congress, and Rev. R. B. Larkin, pastor of the Ontario Church, also reported Mr Morgan's work, and announced that this man "so mighty in the scriptures" has promised to give us three weeks in Los Angeles next spring before plunging into the campaign which he has planned at St. Louis during the Exposition.

Wednesday night was "Pomona College Night," President Gates came over from the college, six miles away, and was given the evening to use for the college as he might. Rev. C. B. Sumner, who has been identified with the college through all its history, reported the past year to have been the best year the college has had—it having been marked by a large increase both in attendance and resources. A member of the senior class, Mr. Roy Campbell, spoke of the college from a student's viewpoint; and President Gates spoke on "The College and What It Stands For."

"The Pomona College Ladies' Glee Club" furnished the music for the evening, singing four or five times, much to the delight of the audience.

SACRAMENTO VALLEY ASSOCIATION.

The meeting of Sacramento Valley Association at Rocklin May 26th was one of especial interest, partly because the first meeting for two years, partly because of the number of new pastors welcomed, and also because of the able papers and addresses. More than half the churches of the Association have changed pastors within the two years.

Rev. J. A. Chamberlain of Sacramento was elected Moderator, and Rev. G. H. De Kay, Scribe. Rev. H. F. Burgess gave some interesting "Religious Notes Taken in Other Lands." "The Duty of Our Church to Our Age" was well set forth by Rev. F. E. Dell of Grass Valley. The paper given at the Coast Congress by Superintendent Harrison was read, and Revs. De Kay and Singer gave interesting reports of the Congress. Dr. Charles Van Norden read a very able homily on "The Blessing of the Curse," from which he deduced the blessing of labor. At the evening service Rev. C. C. Smoot gave a thoughtful address on "The Church of Today," and Sacramento's new pastor took a cheerful thought in a sermon on "The Optimism of Jesus."

At the close of the evening service Mr. Alfred George Schofield of Paradise appeared before the Association for examination for license to preach. His relation of Christian experience and work, and his statements of faith, together with the words of warm commendation that came from those who knew him, were such as to call forth a ready recognition of his ability to preach. License was granted for one year, with the earnest recommendation that he seek early opportunity to enter some theological seminary for fuller preparation. Mr. Schofield is already at work at Paradise and several outlying points, and reports of his work are gratifying.

The license granted to Brother Frank Z. Fowle of Railroad Flat at the meeting in Petaluma last October was also extended for one year. Rocklin Church and Pastor Yarrow entertained the delegates on a generous scale. An invitation to meet at Lodi in 1904 was accepted. D.

OREGON LETTER.

By George H. Himes.

While it is difficult to say anything new in connection with the Pacific Coast Congregational Congress, closed in Seattle on May 17th, in view of what has already been said in The Pacific, yet I desire to bear testimony to the great value of the great gathering of believers in the Pilgrim faith. The thirty-nine who went to Seattle from Oregon, together with about the same number from California, combined with the brethren who came from many quarters in Washington, formed an assemblage of Christian workers who can be, and are, a power for good in their respective localities. And their capability for helping to enlarge the borders of the Master's kingdom has most certainly been greatly enlarged. The responsibility of all present at the Congress was greatly increased in proportion to the privilege enjoyed, and it behooves all who come into touch with the splendid spirit of the meeting to make the most of it in his or her personal touch with others. Here in Portland, as well as in other parts of the State, the first prayer-meeting after the Congress was given over to reports of pastor and delegates concerning the Congress, and while such reports cannot convey an adequate idea of the value of the meetings, especially those addressed by Rev. G. Campbell Morgan, yet they do convey something of the spirit and inspiration thereof that gives something of a spiritual uplift to those who could not attend.

The splendid hospitality of the Seattle churches, led by Plymouth Church, and co-operated in by all the smaller churches is worthy of all praise, and deserves especial recognition. The esprit du corps of the church

in any given locality is greatly enhanced by such an exhibition of mutual good fellowship.

The Forest Grove Church is making headway with regard to its contemplated new house of worship, so badly needed. The plans of the architect have been received, and call for a highly attractive building, provided with auditory, Sunday School rooms, kitchen, and all facilities for a commodious and well arranged modern house of worship.

Through Mrs. Tabitha A. Ebert, wife of Major Ebert, U. S. A., stationed at Fort Vancouver, daughter of Rev. Harvey Clark, one of the founders of the Pacific University at Forest Grove, the building fund of the new church at Forest Grove, recently received the substantial addition of $94 as the result of a sale of articles at the fort.

Your correspondent has had the privilege of several interviews with Dr. Oliver W. Nixon of Chicago during the past. He is the author of "How Whitman Saved Oregon." Dr. Nixon is an Oregon pioneer. He came hither in 1850, and taught school for a time at the town of Milwaukie, six miles south of this city when that place had "prospects," and outclassed Portland in apparent possibilities by several points. A little later he was the purser of the steamer Lot Whitcomb, a capacious and well equipped boat for that day, which a few years later was sold to parties in California waters. About 1853 Dr. Nixon returned East and took a medical course, and engaged in the practice of medicine in Ohio. At the outbreak of the civil war he became connected with a regiment raised in Cincinnati, and served through the war. At one time he was the medical director of the Army of the West, commanded by General John Pope. During his service in the army his hearing became impaired, so he did not practice his profession long after peace was declared, but took up literary pursuits. For the last twenty-five years he has been President of the Chicago Inter-Ocean Publishing Company, and literary editor of the paper. About a year ago he resigned his position, and has now had a rest for a year, the last few months being spent in Southern California. Now at the age of seventy-seven he is in vigorous health again, and bids fair to be spared for a number of years to be a useful citizen. He is an enthusiastic admirer of Dr. Marcus Whitman, and has done excellent service in preserving the name and fame of that heroic man. He will leave Portland tomorrow, and will spend a week at Walla Walla. While there he will deliver the commencement address for this year.

Deacon and Mrs. Calvin H. Adams, Oregon pioneers of 1852, and for a great many years closely identified with the Hillsboro Congregational Church, celebrated the fifty-fifth anniversary of their mariage during the past week. A large number of neighbors and friends called to extend their congratulations. Though considerably past eighty years of age, Deacon Adams is always on hand at the services of the church to give the glad hand of welcome.

The memorial services of the G. A. R. at Forest Grove were held last Sunday, and the sermon was preached by the Rev. Daniel Staver of the Congregational Church, and the choir furnished the music.

It is with great satisfaction that the announcement can now be made that the attempt to invoke the referendum on the Lewis and Clark fair bill, the Portage Railway bill and the corporation tax bill have signally failed. These bills were passed in the last Legislature by a large majority, and without a doubt could have been confirmed by a vote of the people had those who sought to nullify them by invoking the referendum succeeded in getting the requisite number of signatures—4,300—to compel a direct vote. This makes the way clear for the commission having in charge the Lewis and Clark exposition to push forward the work of preparation most vigorously.

Portland, May 31, 1903.

THE PROPER LOCATION FOR A SUMMER OUTING.

Look along the California Northwestern Railway and you will find it. The road runs through the large and fertile Marin, Sonoma, Santa Rosa, Russian River, Ukiah and Willets valleys. A heavily wooded mountain range bounds this section on the west and protects it from the fogs and cold winds of the Pacific Ocean. Another range on the east separates it from the heated section of the interior. In the valleys and wooded hills of this section, so well protected, is found a varied and most salubrious climate; mineral springs, rivers, lakes and streams in every direction. Every taste and want can be satisfied here, and in accord with a moderate or well-filled purse. To help in the selection of a place for your summer outing, the California Northwestern Railway publishes every year a book called "Vacation." This year's edition, "Vacation 1903," contains over 100 pages, beautifully illustrated, and is complete in its detailed information in regard to mineral spring resorts, select camping spots, country homes and farms where summer boarders are taken; giving location, accommodations and attractions, together with the terms, which range from $7 per week up. To be had at the offices of the company, or by mail in response to a letter addressed to R. X. Ryan, the General Passenger Agent.

The six chief salmon-catching centers on the Pacific Coast, in the order of the quantity of the fish packed (in 1901) are Alaska, Puget Sound (British Columbia), the Columbia River, the Oregon coast, the Washington coast, and the California rivers. About four-fifths of the entire catch was in American waters, one-fifth in Canadian. For their extent and importance—the annual product now being over $20,000,000, employing an army of men and millions of capital—the Pacific salmon fisheries are of surprisingly recent development. Like every industry in the Northwest they have seemingly sprung into importance overnight—yesterday nothing, today a business of world-wide recognition.—The Century for June.

The boys and girls who enjoy the menagerie will like the story called "Capturing a Great Serpent" in the June St. Nicholas. The serpent escaped from its cage in a circus in South America, and was captured, single handed, by a hunter. The story brings to light some very curious characteristics of large serpents.

INTERMITTENT LUMINARIES.

Some consciences, like flashlights from the shore,
Soon fade from sight, then, turning, shine once more.
Seven is their period; six days rest, and then,
Late Sunday morning, they shine forth again.

The fiction in the June Century includes the story of a boy and his dog entitled "Chums," by Edward L. Sabin, a sketch that will appeal to any man who, in boyhood, ever owned a dog.

Your Place.

Just where you stand in the conflict,
  There is your place!
Just where you think you are useless,
  Hide not your face!
God placed you there for a purpose,
  Whate'er it be,
Think he has chosen you for it,
  Work loyally.

Gird on your armor! be faithful
  At toil or rest,
Whichever it be, never doubting
  God's way is best.
But in the fight, or on picket,
  Stand firm and true;
This is the work that your Master
  Gives you to do. —Selected.

A Great Sculptor.

There is still standing in Copenhagen the plain old house in which Albert Bartholomew Thornaldsen spent his boyhood days. His parents were in humble circumstances, his father being a wood-carver employed in the shipyards to carve figure-heads for vessels. Bertel began to help his father when very young, and it was probably this work that gave him his first inclination toward sculpture as a profession.

When he was eleven years old (he was born November 15, 1770), he was sent to the Royal Academy of Fine Arts to learn to draw, his father thinking he would thus become a more skillful workman. After four years' study he took a prize, and the fact being noted in the newspapers, one of the teachers said to him the next day:

"Bertel, is it your brother who has carried off the prize?"

"No, sir, it is I," replied the blushing, bashful boy, whereupon the teacher said with emphasis:

"Mr. Thorwaldsen, you will go up immediately to the first rank."

Years afterwards, when he had earned fame and fortune, and when praise was lavished upon him, he said no compliment could give him the pleasure that he had gained by being called "Mr." when he was a poor student.

When he was twenty-two he obtained another prize which entitled him to $120 for three years and later the privilege of studying in Italy. He bade his parents farewell, and, with his little dog, Hector, started for Rome, arriving there in March, 1797. In after years, when speaking of his age, he was wont to say:

"I was born on the 8th of March, 1797. Before then I did not exist."

In the eternal city he feasted his eyes on the rich treasures of art. He copied the works of the old masters and tried to earn a little money, but, alas! nobody wanted beautiful things unless the maker was famous. He modelled a beautiful statue of "Jason with the Golden Fleece," and, while everybody praised it, nobody offered to buy it. The young sculptor could not live on praise alone; he grew poorer and poorer, his days were passed in anxiety. Finally he decided he must go back to Copenhagen and wood-carving.

His trunks were packed and waiting at the door when a rich English banker, Thomas Hope, entered the studio, and struck at once with the beauty of the model of the "Jason," asked the cost in marble.

"Six hundred sequins" (over $1,200), he answered.

"That is not enough; you should ask eight," said the generous banker, and immediately ordered it.

That was the turning point in Thorwaldsen's life. His trunks were unpacked, his belongings put to rights again, and he went to work with a happy heart. Soon he made the acquaintance of the Danish Ambassador, and was introduced to many wealthy and cultured people. Life now began to look brighter. A famous countess gave him a commission for four statues, and the Academy of Copenhagen sent him $500 as an expression of their pride in his work. But ah! how near to being lost to the world had his rich genius been.

He worked hard and steadily; his fame spread, and riches and honors increased rapidly.

After an absence from Copenhagen of twenty-three years, he returned to his own country for a visit at the pressing invitation of the king. Rooms in the royal palace were prepared for his reception. The students of the Academy escorted him with bands of music, cannon were fired, poems read and cantatas sung in his honor. How different all this from the experiences of the poor wood-carver's son when he was a boy there at school!

When he returned to Rome he stopped on the way to visit Alexander of Russia, who presented him with a handsome diamond ring.

He was considered now the greatest living sculptor. The great composer Mendelssohn had become his warm friend, and wrote of him in a letter from Rome:

"I sometimes play to Thorwaldsen when he is at work. He has an excellent instrument in his studio, and when I see him kneading his brown clay and delicately filing off an arm or a fold of drapery, then I do indeed rejoice that I have the means of bestowing any enjoyment on him. * * * He looks like a lion, and the very sight of his face is invigorating."

Sir Walter Scott came to Rome to visit the sculptor. The two men appeared to be mutually pleased at meeting, but, as neither could speak the language of the other, their conversation was necessarily fragmentary, and consisted of a confused interchange of exclamations in various languages. They shook hands warmly, however, and clapped each other on the shoulder in the utmost good fellowship.

One of Thorwaldsen's celebrated achievements forms one of the chief attractions to tourists in the city of Lucerne, Switzerland. It is the figure of a lion hewn out of the rock on the side of a cliff. A tiny lake at the foot reflects the beautiful carving as clearly as in a mirror. The lion is of colossal size and lies in the agony of death, a spear in his side, yet endeavoring to protect a shield bearing the fluer-de-lis (the coat-of-arms of the Bourbon family) which he holds in his paw.

When the revolutionary mob surrounded the Tuileries at Paris on August 10, 1792, the Swiss guard defended the palace. They had received orders not to fire upon the crowd, the king desiring to avoid bloodshed. As the mob pressed into the palace, however, the guard at length fired, killing and wounding many. At this the rage of the populace knew no bounds. They broke into the palace and murdered all whom they found. Six hundred of the Swiss Guard were massacred. Thorwaldsen's noble monument at Lucerne was erected as a memorial of these loyal men. Beneath the sculptured monument are the names of the officers of the Guard.

Among other noted works of Thorwaldsen are his exquisite bas-relief, "Night and Morning," and his colossal statues of the Christ and the Twelve Apostles; these last are in the Fruenkirche in Copenhagen.

When Thorwaldsen was sixty-eight he left Rome to end his days among his

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own people. His countrymen were delighted to have him once more among them. Boats decked with flowers went out to meet the vessel which bore him, and when he had landed and stepped into a carriage the horses were taken from the vehicle, and it was drawn by the enthusiastic people to the palace.

A pretty story is told that when he returned to his native land with those wonderful works which had made his name immortal, the servants who unpacked the marble scattered upon the ground the straw that was wrapped around them. The next summer, it is said, flowers from the gardens of Rome were blooming in the streets of Copenhagen from the seeds thus borne all that long journey by accident!

Six years after his arrival in his own country, on the evening of March 24, 1844, as Thorwaldsen sat in a public gathering a lady noticed him bending forward.

"Have you dropped something?" she asked.

There was no answer. The great man was dead!

His body lay in state in the royal palace, laurel about his brow, his chisel beside him. The Queen of Denmark made a floral crown for his coffin, and women threw flowers from their windows before the grand funeral procession as the body was borne to the Fruenkirche, where it was received by the king in person, while bells tolled in all the churches.

The body was afterward interred in a large museum which Copenhagen had built as a repository of his works. On the side of the monument is his boyish name —Bertel Thorwaldsen.—The Churchman.

The Bible, the Book of all Ages.

The world is growing old. But the world will never outgrow either the message or the mission of this book. If a thousand generations from now there is a heart that aches, a prodigal whose feet have stumbled, if then the tears fall like rain, if man remains man, and love remains love, and death remains death, this book will remain, shining like the all-lustrous sun. Read this book, therefore, for life and liberty. Read it for refinement and culture. Read these pages that once were wet with your mother's tears. Read these precepts your father dearly loved, and by which he guided his life. Stoop to these life springs, where the patriots and reformers and the heroes of time knelt to cool their parched lips. This book holds youth for old men. It holds maturity for children and youth. It is medicine for the heartbroken, the bankrupt and the dismayed. It is life for those trembling on the brink of death. If for one day in each week, through a period of five years, the children and youth of this city could be induced to read and obey its principles, and to nourish life upon its truths, all danger of anarchy and revolution would pass away forever. The jails would be closed, the saloons would be deserted. The schools would be crowded. A new glory would fall upon the library and forum. A new era would dawn for music and poetry. Architecture would tax itself for glorious temples, art would enter upon a new epoch, and liberty find a new meaning. All society would enter upon a great forward movement. For God's book of light and mercy for the intellect is His book of hope and progress for society and civilization. Hillis.

Common Sense and Prayer.

We want to be more businesslike and common sense with God in pleading promises. If you were to go to one of the banks and see a man go in and out and lay a piece of paper on thetable and take it up again and nothing more; if he did that several times a day I think there would soon be orders to keep the man out. Those men who come to the bank in earnest present their cheques, they wait till they receive their gold and then they go, but not without having transacted real business. They do not put the paper down, speak about the excellent signature, and discuss the correctness of the document, but they want their money for it, and they are not content without it. These are people who are always welcome at the bank, and not the triflers. Alas, a great many people play at praying, it is nothing better. They do not expect God to give them an answer, and thus they are mere triflers who mock the Lord.

C. H. Spurgeon.

Queer Things.

A clock can run, but cannot walk;
My shoe has a tongue, but cannot talk;
A comb has teeth but has no mouth;
A north wind blows the smoke straight south.

Bottles have necks but have no heads;
And pins have heads but have no necks;
And needles have to hold their threads
Right in their eyes—how it must vex!

If I were needle, comb or shoe,
I never should know what to do.
My head is really in a whirl;
I'm glad I am a little girl.

—Bertha E. Bush, in Presbyterian.

Why Scold?

Continued scoldings do but utterly dishearten. What is more miserable or more hopeless than when the servants or the children come to think that it is impossible for them to please us, and so give up trying? If our God chide us, He doth it wisely so as not utterly to discourage and not to make us dull and stupid. But He will not be always chiding. He hath a joy in our well-doing, and His love shall surely find a way of letting us know it. He doth not wait until we get to heaven before He saith: "Well done, good and faithful servant." Now and here may that word be fulfilled: "To him that overcometh will I grant to sit with Me in My throne." Now and here are we lifted up and crowned. There is no bit of true service, no simple token of true love, no kindly deed of self-denial, no brave and resolute endurance, but our gracious Father shall in some way give some word, some smile, some blessed token of His good pleasure.—Mark Guy Pearse.

Each one shall be tried and his works; not each one and his wealth, not each one and his office, not each one and his dignity, not each one and his power, but each one and his works. Let us hope that our works will stand the test. And what will the test be? Not how much we have done, but how much we have tried. Not whether we have been called what is successful in life, but whether we have deserved to be so.—From "The Use of a Life."

Try to win and still more to deserve the confidence of those with whom you are brought in contact. Many a man has owed his influence far more to character than to ability. Sidney Smith used to say of Francis Horner, who, without holding any high office, exercised a remarkable personal influence in the councils of the nation, that he has the ten commandments stamped upon his countenance.

He'd Been to Market.

Arthur was one of the little unfortunate five-year-olds that live on Fifth avenue, where he has everything to his heart's content, except mud pies and things a boy's heart really craves. Not long ago one of Arthur's uncles bought a country seat on Long Island—barns, horses, cows, chickens, and other rural conveniences included. Recently Arthur was allowed to visit the farm and to inspect the same at his leisure. One of the first things he saw was a strange creature on two legs, with wings and a mania for scratching gravel.

"What's that thing?" he asked.

"That's a chicken," was explained.

"O no," he said, incredulously, "you can't fool me; that thing's got feathers on it."—New York Times.

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The Price of Pleasure.

It is hard for a lovely woman to forego the pleasures of the life which she was created to enjoy and adorn. She may have to be busy all day in office or in store, yet she cannot deny herself the social pleasures which are offered her.

But the fatigue is often too great for her, and she suffers from headache and backache as a consequence of over-exertion. Women who are tired and worn out will find a perfect tonic and nervine in Dr. Pierce's Favorite Prescription. It cures headache, backache and the other aches and pains to which women are subject. It establishes regularity, dries weakening drains, heals inflammation and ulceration, and cures female weakness. It makes weak women strong and sick women well.

"I am so pleased with your instructions, I hardly know what thanks to give you for your kind favors," writes Mrs Milo Bryant, of Lola, Thomas Co., Ga. "I suffered so much with great pains in my back and the lower part of my stomach and palpitation of the heart, that at times I could hardly lie down. Could hardly get up in the morning, but after using three bottles of 'Favorite Prescription' and two vials of Dr. Pierce's Pleasant Pellets, I am like a new woman."

Sick women, especially those suffering from diseases of long standing, are invited to consult Dr. Pierce, by letter, *free*. All correspondence is held as strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

Love Your Enemies.

Love begets love. To love those who manifest genuine love for us is easy. But the Savior says, "If ye love them that love you what thank have ye?" His command is, "Love your enemies." How? As Christ loved his enemies. While in mortal agony on the cross he prayed, "Father, forgive them; they know not what they do." They did not know that they were crucifying their loving Lord, their best friend, an innocent man. Love your enemies as Stephen loved his. When being stoned to death he prayed for his enraged murderers, "Lord, lay not this sin to their charge." Love your enemies so as to do them no harm, but do them all the good you can. Love your enemies so as to do all you can to bring them to Christ. To this end let your light—the light of a meek, unselfish spirit, the light of a loving kindness, the light of a consistent Christian life—so shine before them that they may see that you are truly a Christian, and that there is a divine reality in the religion you profess.

Earning Power of Students.

The time has gone by for young men to look upon college life as a time simply to be devoted to spending money in acquiring an education. Every year new ways are opening for students to provide for their own support, wholly or in part, as has been pointed out frequently in these columns. The latest report from Columbia University is a splendid testimonial to the earning power of students. It shows that $14,933 was earned by 164 students at that institution from October 1, 1902, to January 1, 1903, or nearly $92 per student, which goes a long way toward paying a man's expenses for three months in college.

An Enthusiastic "Hearer."

One of the clergymen who was present at the opening of the General Theological Seminary speaking of the bashfulness of the late Dean Hoffman.

"The dean," said the clergyman, "was called upon to speak at a mass meeting held in the interests of a cause which received many benefactions from him. He spoke briefly of the merits of the cause, and then said, apologetically:

"'I am not much of a speaker.'

"'Amen!' responded a Methodist brother from the first row.

"The dean, somewhat disconcerted, continued a while, and then said: "'I'll detain you only a moment longer.'

"'Alleluia!' again broke in the man in the front row, and the dean sat down very red in the face, but he enjoyed it all hugely, when he learned afterward that the man in the front row was very deaf and had interjected his approbation entirely on faith, not on hearing."—New York Times.

Young Men From China.

The new Chinese Minister to Washington, Sir Cheng-Tung Liang Cheng brings with him twelve young men from his own country, who will become students in our institutions at their own expense. Among them are the grandson and two grandnephews of the Chinese Grand Secretary, Sun Chianani, former Chancellor of the University of Pekin and imperial tutor of the present Emperor of China.

The recent awakening of the Chinese to the fact that there is education worth while to be had outside their own borders, indicates that they may be expected to advance as rapidly as the Japanese have.

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The Condition of Happiness.

What volumes have been written on human happiness, and yet, what is its secret but a happy temper? Plutarch says truly that the springs of all true happiness are from within; that it is we make our clothes warm and not our clothes which make us warm, so happiness is not to be found in our surroundings and circumstances, however favorable, but we must first contribute to the grace and charm which afterward enables them to contribute to our happiness. Precisely the same circumstances will yield delight to one and discontent to another, and no process of culture is so admirable as that which fosters the habitual mood of sunny enjoyment. It therefore behooves us to lay hold of every offered chance of happiness, whether it be in watching and tending the growth of a rose, a lily, a tree, or better still, a human soul, counting ourselves happy if we can help forward any of the beauty and goodness in the world; happy while we possess the present moment's actual power to perceive an outward universe of consummate beauty, if of inscrutable origin; and to apprehend an inward world of love and reverence. Moreover, all comfort in life is based upon a regular recurrence of external things. The change of day and night—of the seasons, of flowers and fruits, and whatever else meets us from epoch to epoch, so that we can and should enjoy it—these are the proper springs of earthly life. The more open we are to these enjoyments the happier do we feel; but if the changes in these phenomena roll up and down before us without our taking interest in them, then comes on the greatest evil, the heaviest disease—we regard life as a burden.—H. W. Smith.

Nobody is wise all the time. The most prudent of us will occassionally eat under-ripe or over-ripe fruit in summer. We do not suffer long if Perry Davis' Painkiller is at hand to cure the cramps.

The Power of Opportunity.

To the opportunity offered by health may be added the years lying in front of the young heart like a great estate, as yet unincumbered. Powerful enthusiasms, too, are the inheritance of youth. Noble feelings, fine aspirations then pass through the mind, as in May the perfumed winds from the South pass over the fields. These motives beat upon the mind as steam upon the iron piston. Workmen excavating at Pompeii threw up soil that had been covered for 1,800 years. Exposed to the sun, young trees sprang up. Without the force of light and heat and dew and rain these seeds were dormant or dead. Thus each mind is a dead mind until the full warmth of great impulses quickens the dormant energies. The hopes, the ambitions, the aspirations of youth, all conspire to make this a most strategic period. Then all the forces of life unite in a great gulf stream for bearing the soul up and sweeping it forward to new climes and richer shores.—Hillis.

There are few men who do not possess sufficient ability to make a successful start in life if they are thoroughly imbued with the precept, "Keeping everlastingly at it brings success."—"The Religious Telescope."

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